

CONSCIENCE
It's Nature and Corruption, with its re-
pairs and means to inform it aright.

IN A
VINDICATION
OF THE
PUBLICK PRAYERS
AND
CEREMONIES
Of the Church of
ENGLAND.

Made known to the famousest foreign Divines,
and by them approved.

By ANTHONY CADE B. D.

2 Cor. 1. 12.

*Our rejoicing is this, the testimony of our Conscience, that in Simplicity,
and Godly sincerity, not with fleshy wisdom, &c.*

1 Cor. 14. 40.

Let all things be done decently and in order.

L O N D O N

Printed for JOHN WILLIAMS at the Crown in
St. Paul's Church-yard. 1661.



1. ANTHONY CABRAS
2. C. 1. 1. 22.
3. C. 1. 1. 23.
4. C. 1. 1. 24.

Philippe John MARTELLA, *Le rôle de l'art dans la vie quotidienne* (1991), p. 110.

TO
THE RIGHT
REVEREND FA-
THER IN GOD,
JOHN,
LORD BISHOP OF
LINCOLN, MY VERY

good Lord and Patron.

Right Reverend Father in God, I have often with great comfort related among my friends what I observed about five yeares agoe at my being at Buckden (an ancient house belonging to the Bishoprick of Lincoln) how bare, naked, and ruinous I had seen it in former times, and now worthily repaired and adorned by your Lordship: The cloisters fairly pargetted and beautified with comely copements and inscriptions of wise counsels and sentences; the windows

The Epistle Dedicatorie.

garnished with costly pictures of Prophets, Apostles, and holy Fathers, and beyond all, the Chappell for Gods immediate service, most beautifull furnished with new Seats, Windows, Altar, Bibles, and other sacred books costly covered, clasped, and embossed with silver, and gilt with gold; with Bason, Candlesticks, and other vessels all of bright shining silver, and with stately Organs curiously coloured, gilded, and enameled: no cost spared to set forth the dignitie of that house dedicated to Gods worship. And the whole service of God therein performed with all possible reverence and devout behaviour of your own person, and all the assembly; and with the organs of sweet ravishing angelicall voices, and faces of young men, lifting up with heavenly raptures all the bearers and beholders hearts to heaven, and enforcing me to think and meditate, When such things are found on earth in the Church Militant, Oh what un-conceivable joyes shall we finde in heaven, in the Church Triumphant. We have great cause to give God for your Fatherhoods excellent care and dute, in this and many other places, where (as I hearre) you have done the like: We also, more lately, for the most excellent worthy Cardinal Archbishops Grace, who prosecuting his owne and some other Bishops preparations, hath now notably begun, and happily gone forwards with the repairing of that most honourable ancient monument of Christendome, S. Pauls Church in London, to the comfort of all good hearts, and glory

* At Lincoln, West-minster, Cambridge, Oxford, &c. Where this Bishop hath built chapels, libraries, &c. or garnished and furnished them with excellent books and maintenance for Scholars.

The Epistle Dedicatory.

of our nation; and also to work an unity of faith, and uniformity of practise in the seruice of God, and by all possible means to winne all aduersaries therunto: which would be an incomparable joy to all true Christian hearts.

But to return again to Buckden, to my obseruations there, and to my present purpose, I did also ordinarily speake among my friends, of the government of your great house, with all subjection and gravity, and of your hospitalitie (such as S. Paul prescribeth to Bishops) entreaining your numerous guests with honestfull provision, and feasting them with variety and plenty of all good things, (but with exemplary sobernes in your own person) and with wise, learned and religious discourse, wholesome for their souls, as your meats for their bodies. But this I passe over now lightly, as beside my present purpose: for my purpose was only to shew, how by the former sights of your house and Chappel, and the manner of Gods seruice therein, I well understood your Fatherhoods religious minde and intentions; but much better by your private words to my self afterwards, viz. That your desire was, to have the Consciencies of all people (preachers and others) in your Diocese, rightly informed, and soundly convicted of the lawfullnesse, and persuaded to the practise of the established seruice of God, with the Rites and Ceremonies of our happily reformed Church; and that your selfe would lead them the way, and give them a faire* example. This shall

1. Tim. 3.2.

* S. August. epist. 86. in fine.

Si conflio
meo acqui-
escit, Episco-
po tuo noli
resistere; &
quod facit
ipse, fine ulla
scrupulo se-
care. In
using Rites
and Ceremo-
nies.

The Epistle Dedicatory.

ded my heart more then the rest. So that, not long after, being appointed by your Lordship to preach at a Visitation at Leicester, I addressed my self to improve my best service to God and his Church, to our gracious Soveraigne Gods immediate deputy, to your Lordship the generall spirituall Father of these parts, and to our Country both ministers and people, for the better settling of their Consciences in these and other necessary points.

My sermon presenly upon the bearing procured me thanks from many, even from the contrary-minded (formerly) and many desired copies or the publication, as did also some of your own officers, which I also promised. And shortly after, having made my copie ready (with some additions which time would not give me leave to touter, and with a brief Appendix at the end, fitter for young preachers to reade at home, then for people to heare from the pulpit), I gave it to a friend to procure the printing: but my friend unfriendly kept it in his own or his friends hands so long, that till neare the end of this last yeare I could not get my copie again. At last having recovered it, and communicated it to some other learned judicious friends, they again importuned me for the publication, as a thing that undoubtedly would do much good to many unsettled souls. To which now I have condescended.

My good Lord, I beseech you (and all my Readers) to beare with my long preface. I thought

The Epistle Dedicatore.

thought it necessary to let the world know the two occasions, one of my preaching, the other of the late publishing of this sermon. Now, such as it is, I send and dedicate it to your Fatherhood, whose it is by the first appointment and all the service it can do: and so is the Author thereof

Your Lordships in all humble service
and obseruance to be commanded

ANTHONY CADE.



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Anti-Union Cavalry



ROM. 2. 15.

Which (Gentiles) shew the work of the Law written in their hearts , their Conscience also bearing witness, and their thoughts the mean while (or, between themselves) accusing , or else excusing one another .

 Aint Paul, to move all men to seek salvation by faith in Jesus Christ (which he propounds chap. 1. vers. 16. and prosecutes chap. 3. vers. 21.) shews in these first chapters, that all men are in themselves inexcusable sinners ; The Jews sinning against the law written in their Books , the Gentiles against the law written in their Hearts .

This sentence convicts the Gentiles ; but, by an argument à minore ad majus , much more confounds the Jews for sinning not onely against their Naturall law , but against Gods law supernaturally revealed .

It hath three generall parts .

First, *The very Gentiles have a Law-book in their hearts, written by the God of Nature.*

That is, God hath given such a naturall

A light

Basil. tom. 1.
in princ. Prov.
hom. 12.

Origen. lib. 2.
in Epis. ad
Rom.

Chrysostom.
in Psalm. 50.
hom. 2.

light and life unto mens souls, as enableth them to discern what is honest or dishonest, right or wrong; and moveth them withall to do good actions, and avoid evil. This, in respect of the *Discerning light*, is by Basil called *Naturale judicatorium*, a naturall judgement: The Schools call it *Σωτηρίας*, records of the law of Nature preserved in mans heart, for the rule of his life. In regard of the *Liveliness* of it, exciting and stirring up men to perform their duties; Origen calls it *Pedagogus Animi sociatus*, A schoolmaster accompanying the soul, to teach man his duty and call for performance. Philosophers glance at it in their *Bonus genius*.

Secondly, *Conscience* (as it were *scientia cum alio, sive consensu cordis, id est, voluntatis cum Scientia*) minneth with God, and with us, or against us, whether we have performed this law, or not: and to that end, it writes a second book, a *Record, History, or Chronicle* of all our counsels, courses, thoughts, words, and works: which S. Chrysostome calls *Codex, in quo quotidiani peccata conscribuntur*, A book wherein our daily finnes are written.

These books shall be opened at the last day: and the dead shall be judged of those things which are written in the books, according to their works, Revel. 20. 12.

Thirdly, *Our discursive thoughts, comparing the Law-book (which shews what we should do) with*

with our Chronicle (which shews what we have done) produce a third thing, a conclusion, either excusing and acquitting us (for doing according to the law) or accusing and condemning us (for doing against the law.) And thus Conscience hath a power to comfort us (against all accusations, distafts, and reproaches of men) when we are in the right; and to check us having run into croneous opinions or unjust actions, though for our profit or pleasure, and with the worlds applause. So have we three parts of the text: the first *De jure*, the second *De facto*, the third *De usu*, of judgement.

The works of the Law written in the Gentiles hearts, concern God or our neighbour.

Concerning God, the Gentiles knew, 1. *De amissione*: 2. *Qualis esset*: 3. *Adorandum esset*. 1. That there was a God: 2. That he had many transcendent properties: 3. That he was to be worshipped. This S. Paul sheweth Rom. 1.20. *The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternall power and Godhead*, so that they (the very Gentiles) are without excuse.

As Seafaring men, lighting upon an unknown Island, when they finde hedge-rows, houses, and towns, know it is inhabited by Men, for these are not the works of Beasts: So the meere Gentiles viewing the Heavens, Sunne, Moon, Starres, the Land and Seas,

1. Part,

Woods, Rivers, and all kinde of Creatures, farre exceeding the wit of Man to devise them, or his power to make them, or any the least of them, conclude presently,

I.

1. These things had a Maker farre more excellent then Man ; even that supreme power, which we call God.
2. This Maker must in reason 1. be before the things made, as the cause before the effects: himself cause of all things , nothing cause of him; therefore *Eternall*. 2. He must also be *Almighty*, that could make all things of nothing, and sustain such a masse of creatures in such excellent manner, so many 1000 yeares. 3. He must be most *Wise*, that made them all in such order, variety, multiplicity, and distinction, every one perfect in his kinde, nothing defective or superfluous in any creature: So wisely, that without great wisdome, study, and observation, not any one of them can be understood. 4. He must be more *excellent* then his work, having in himself all the perfection and excellencies that can possibly be found in any or in all his works laid together: since from him they all proceed. 5. He is also most *Good* and *Bountifull*, that hath made all for mans use or benefit, and given man wit and power to manage them all, even creatures much stronger then himself, to conquer and passe over the boisterous seas upon his devised wooden tottering bridges ; and to make use

use of all things in the world for his profit and pleasure. 6. He must needs be also most *Just*, to reward those that are like himself, good and beneficiall to mankinde ; and to punish those that live disorderly; for the continuation of the world.

3. Their knowledge that this God must be worshiped, they shewed by their Sacrifices, Prayers, Temples, and Priests, whereof we reade plentifully in Poets and Historians of all Nations. Sacrifices they offered as chief rents in acknowledgement that of him they held whatsoever they possessed; and as to the authour of their life, safety, protection, preservation, and all other blessings ; and as a kinde of thankfulness for benefits received, and prayers for continuance and increase of their happynesse. The divine scriptures mention the readinesse of the Lycaonians at Lystra, to sacrifice oxen to Paul and Barnabas for healing a creple born lame, thinking them to be gods come from heaven in likenesse of men. And testimony of the Gentiles prayers we have in Jonas his shiptmen upon the stormie seas, praying to their gods, and urging him to pray also. It seems also that all Nations were taught by the light of nature in prayer to bend the knee, to hold up their heads, to lift up their eyes, men to pray bare-headed, women covered, all with great reverence : as the histories of the Syrians,

A 3. Chaldeans,

III.

See D. Aves
Medulla theo-
ologie, lib. 2.
cap. 5.

Acts 14.12,
13.

Jonah 1.5,6.

1 Cor. 11.4,
5,14,15.

Bellar. *De effect. sacr.*
lib. 2. cap. 2. 9.
saith, Many
ceremonies
were in a sort
instituted in
nature, and
therefore
common to
all heathen,
and allsects:
as, To lift up
the eyer or
hands to
heaven, to
bowe the
knee, to
knock the
breast when
we pray to
God.

¹*Act. 17. 23.*

Chaldeans, Egyptians and other nations de-
clare, and the Fathers observe. *Aug. de ciar.*
Dei. Enseb. de prepar. Evang. Cicero de natura
deor.

No Nation in the world, but worshipped
God after one fashion or other. Some (~~few~~ ^{few}) had false gods: some (~~many~~ ^{many}) had
many gods: none were merely (~~few~~ ^{few}) with-
out God. A God they knew there was in
generall (though they erred in the particu-
lar, and somewhere erected altars <sup>to the un-
known God</sup>) and, for their gods worship they
ordained Temples, Priests and Ceremonies,
not without great honour, cost, and magnifi-
cence: witness the Temple of Diana at E-
phefus, the Temple of Apollo at Delphos,
of Jupiter Amon, of Isis and Olyris in E-
gypt, with many other: And great Kings and
Princes were their Priests; *Rex idem hamianum*
Phoenicis sacerdos.

And though the vulgar had opinions of
many gods, yet the wiser sort acknowledged
but one; as the books *De Mundo* ascribed
so Aristotle, and Philo, say. The same God
in regard of severall offices, was called by se-
verall names: as, for moderating the seas, cal-
led *Neptune*; for moderating the windes, *En-
tis*, &c.

For duties towards their Neighbours,
The Gentiles knew and practised the sub-
stance of the whole Second Table; at least,

so

so farre as concerned outward duties. Children honoured and obeyed their Parents, as Sichem did Hamor, not presuming to take a wife without his consent and employment. Murder every where most abhorred and grievously punished. Abimelech King of Gerar would not come neare Sarah (hating Adulterie) when he knew she was a mans wife. The Romane Lucretia prized her chaytity above her life. Incest unheard of among the Gentiles. Wives subjection to their husbands commanded by Ahasuerus: And compulsion to drink more then a man list, forbidden by the same Gentile Monarch. Wrong, oppres-
sion, theft, defrauding any man of his right, forbidden by the generall rule, *Fac quod vis pati;* and, *Quod sibi fieri non via, alteri ne facceris,* *Do nothing to another which thou would-est not have done to thy self.* *Ronseverus* (in Symbolis) cites many heathen authours which deliver that rule. It was the common * word of *Alexander Severus*, which he caused also to be proclaimed by his heralds, whensover he punished his subjects or souldiers which had wronged any man. And for all other morall and civill righteousness, honesty, justice, temperance, sobriety, providing for the poore, helping the distressed, speaking the truth, observing leagues, contracts, and promises, avoiding perjury, punishing vice, honouring vertue and living orderly,

Gen.34.4.
See D. Wil-
liams Church,
lib.3. cap.3.
pag.347.
Gen.20.4,5.

1. Cor.5.1.

Esther 1.

Reusver. in
Symbol. Im-
perat. lib.1.
Symb. 29.
* Which he
learnt of his
mother
Mammæ,
the scholar of
that great
Origen.
Isaacus Ca-
sau. Amor.
in Galium
Capitolinum.

the

the Gentiles had many excellent laws, wisely made and carefully observed. The generall observation of these in all nations, shewed the substance thereof to be naturall notions and principles written in their hearts: and the variety of their promulgations and penalties in severall nations argued deductions and consequents, drawn from those naturall notions, by the force of reason.

These naturall laws the most wise Creatour did write in the hearts of men, for these causes.

Causes and
reasons
thereof.

1. That there might be a perpetuall difference betwixt men and beasts. Had God given man a strong wit, understanding, pollicy, and not withall a Conscience, or naturall law to guide him; he had been of all Creatures the most dangerous.

2. To preserve humane society, and keep mens actions in some tolerable limits, by ordaining good laws, to bridle the disorderly, and protect the innocent in quiet possession of their rights, and for the common good: else (saith S. Augustine) *Quid sunt regna, nisi magna latrocinia?*

3. To be an ayd to man, better to search out the Creatour and to serve him. We may say of God as *Seneca* said of Nature, *Perditura fructum sui, si solitudini ostenderet:* He had lost the fruit of his work, had he shewed it onely to beasts which could not understand

*Aug. de ci-
vitate Dei,
lib. 4. cap. 4.
Rom. 1.*

understand it: so God had lost his glory, and man his felicity.

4 S. Paul addes, (Rom.1.20.) To make the impious and unrighteous unexcusable, if they did not according to that law, which their own Conscience dictated unto them.

This was an inestimable benefit of God, to give every man such a worthy guide of his life, for morall, civill, and divine duties; in observing whereof he might live with much comfort, credit, profit, and earthly happiness.

Use 1.

And that these laws are undoubtedly just and equal, written by God himself (as the first Tables) and so legible, and in such plain characters, that the unlearnedest man may reade them, though he know no levers of any other book; and in such a language as men of all nations and tongues may understand them: and that a man hath this book for his counsellour at home with him, he need not make long journeys to seek for a counsellour, or tedious waiting to attend his leisure, give costly fees to attain his counsell, which hap-
ly may prove doubtfull and untrusty: he hath this his bosome friend, free, faithfull, patient, as neare and as true to him as his own soul; with whom he may conferre again and again, at his leisure and pleasure, till he be fully re-
solved what he may lawfully do, or must
avoid. And

B

This

Vec 2.

This is yet a greater benefit, that this Law-book is not a dead thing, like other books containing dead letters or precepts; but (like the divine word of God written in the heart, Hebr. 4. 12.) quick, lively, powerfull, operative, and piercing; as Gods Lieger Ambassadour residing in our hearts, to shew us our duties and call upon us to do them: whereupon our Conscience is not onely called a *Book*, but a *Schoolmaster* also, to urge us to learn and perform our duties: *Movet, & movet: movendo docet, docendo movet.* God knowing our ignorance, gives us this book to instruct us; knowing our headstrong inclination to evil, gives us this bridle to restrain us; and knowing our dulnesse to all good duties, gives us this spurre to quicken us. And all this is our Conscience, which, if we do amisse, shall scourge us. But

offset 3.

As the benefit is great, of this Light to guide us, and of this Heat to quicken us (as of the Sunne in the great world:) So is the danger great, if we shut our eyes against the *Notions*, and our hearts against the *Motions* of our Conscience. For this is to be wilfully blinde, when we may see, or wilfully wicked when we do see our dutie, and do it not. This is plainly to rebell against God himself, to thrust his Deputie out of his throne and office: This is to provoke the Lord to give us up to our own hearts lusts, and

*Padagogus
anime socialis.* Origen.

Conscientia
est speculum,
franum, cal-
car, & flagel-
lum.

13

and to have no further care over us: as Rom. 1. 24, 26, 28. And this is to draw upon us a most dangerous consequence, by degrees through the custome of sinne, to make our Conscience senselesse, seared, cauterized, or to choke and kill it, or in such sort to extinguish the light and life thereof, that the greatest sinnes will be practised without any check or remorse, to the intolerable hurt of the Church and Common-wealth, the shame of our lives, the damnation of our souls. Ephes. 4. 17. *The Gentiles walk in the vanity of their minde: 18. Having the understanding darkned, being alienated from the life of God, through the ignorance that is in them, because of the blidenesse of their heart: 19. Who being past feeling, have given themselves over unto lasciviousnesse, to work all uncleannessse with greedinesse.*

In regard of these benefits and dangers, it behoveth us to have a double care,

First, to keep our Law-book pure and perfect, lest it misleade us to sinne, in stead of righteousnessse.

Secondly, to reade it and follow it diligently, lest it cease to be our guide, and become our accuser.

The first man Adam, before his fall, had it pure and perfect, abilitie to know his dutie fully, and to perform it throughly: But upon his fall, he lost his perfection, that is, the ex-

Use 4.

*Ad bonum nil
impediebat,
ad malum nil
impellebat.
Magister lib.
a. dist. 25.*

Gen. 5.3.

cellencie of the image of God, both in *Knowledge* (Colos. 3. 10.) and *Righteousnesse* and *true Holinesse* (Ephes. 4. 24.) And in this his depraved image he begat his children: In whom, though the life of Conscience was left, and light enough for performance of outward, morall, civill, and some religious duties, for preservation of humane societie and common life; yet no sufficient light to attain to the knowledge of the mysteries of saving religion: as the Trinitie of the Persons in the Unicte of the Godhead; the manner of our *redemption* by the incarnation and passion of the second person in Trinitie; the pardon of our sinnes, by his merit; our regeneration by his Spirit; our resurrection to life eternall; and other points. The naturall man conceiveth or perceiveth them not, he thinketh them foolishnesse, they are *only spirituall* *diseerned*, 1. Cor. 2. 14.

As the naturall Conscience was short in these things, so it was much corrupted in other things. The Gentiles ^aheld the truth in unrighteousnesse, ^bbecame vain in their imaginations, their foolish heart was darkened, the ^cprofessours of wisdome became fools. They ^ddishonoured their own bodies with lusts and uncleannessse. In the fourte last verses of the first chapter to the Romanes Saint Paul exhibites a long Catalogue of their foul overflewing sinnes, which they not onely practised,

• Rom. 1.18.

въ Вестн. 21.

225

四三九

practised, but took pleasure also in the practisers thereof.

For remedie of which evils, the Philosophers and wise men of the Heathen have written many books, labouring to revive, renew, and enforce the laws of nature, with reasonable deductions therefrom. *Tully*, in his books of Offices or Duties, layes this for his ground, *Naturam si sequamur ducem, nunquam aberrabimus*; If we follow the guidance of Nature, we shall never stray from our duties: and others tell us, *Conscientia est liber, ad quem emendandum omnes scripti sunt libri*; Conscience is a book, for amending whereof all books are written, so farre as concern mens actions. These men have taken great pains herein, husbanding and improving the light of naturall reason to the highest pitch, to their own great honour, and the worlds great good.

As also good Princes have, by the aid of these wise men, published and established many worthy laws, for their own honour and service, and for the common good and happiness of their subjects.

But our most gracious God, as he is infinitely above all in providence, wisdom, and goodness, so he hath declared his farre more excellent Will and Laws to his people, for his own honour and their happiness, inspiring some choice men in the Old and New Testament with divine Revelations, and testifying

Remedies by
wise men,

And good
Princes.

Divine and
supernaturall
remedies, by
the Scriptures

And Ministerie.

their Mission, Commission, and Doctrine to be immediately from him by divine miracles, as seals unpossible to be counterfeited by any wit or power of men; appointing them to deliver by word to the present, and by writing to the future ages, his holy Laws, for the manner of his service, the guiding of their lives, and the attaining of felicitie. And these are the sacred books of the Scriptures. And he hath added yet another provident ordinance, The sacred Ministerie, men separated from other affairs, and consecrated to Gods publick service, and the peoples edification, directing their preaching to these two speciall ends; The one, to open the meaning of these holy Books, and teach the people to understand and imprint these Laws in their Conscience: The other, continually to work upon their affections, to excite and stirre them up often to reade them, and carefully to practise them.

And this is the excellencie of Christian Religion, above all Philosophie and humane laws or learning; which could never perfect the Conscience, nor purifie the heart, nor stirre up the affections, with such holy doctrines, rules, or principles, nor cause such a constant and universall practise of all kindes of vertue and goodnessse, nor procure such blessings temporall and eternall upon persons and nations, as these holy Books, and the continuall urgent

urgent preaching of them, doth perform.

But, be the remedies never so good; yet if they be not employed, applied, and continually renewed, Satan and Sinne are so busie to assaile, so potent to prevail, and we so impotent to resist, so willing to yeeld, that corrupti-
ons will easily creep into our lives and Con-
sciences. As we may observe.

1. By the vehemency and disorderliness of our corrupt affections, lusts, or passions (whe-
ther love, hatred, covetousnesse, ambition,
pride, fleshly lusts, or any other) blinding
and carrying many away into sinfull
courses, thinking in those passions evil to be
good.

Causes cor-
rupting the
Conscience.

2. By Custome in sinne: For, what many
do, is thought lawfull for all. Thus stealing
of garments was lawfull with the Lacedemo-
nians, many wives at once with the Turks,
deadly fewd and stealing one side from ano-
ther among our borderers; they thought it
stood well with Religion. Sir *Thomas More*
(Lord Chancellour of England in king Henry
the 8 his time) writeth, The borderers would
heare masse before they went to steal, and
pray God so to blesse them that they might
do harm and take none. Amongst us, of late,
drunkennesse, pride, and such like vices,
are thought lawfull, because usuall, and pra-
ctised without check of Conscience. These
blot, blurre, or fill up the deep graven letters
of

Consciu-
to
peccandi tol-
lit sensu pec-
cati.

of our Law-book with dirt, or bring us asleep in sinne, that we cannot easily spie or reade them.

3. By interlinings of false precepts or principles of false teachers: as, to this precept, *Love thy neighbour*, the Pharisees added, *And hate thine enemy*: which interlining Christ put out again, and restored the text to his old integrity, Matth. 5.43. as he did other doctrines of men, Matth. 15. and 23.

John 16.2.

Acts 16.9.
Phil. 3.6.

Acts 13.50.

Articles of
1562. art. 6.

Art. 12.

Art. 37.

4. By mistaking error for true religion: as our Saviour said to his Apostles, *They that kill you will think they do God service*. Saint Paul once thought that he was bound in Conscience to persecute Christians; he did it of zeal: and so the devout and honourable women, and chief men persecuted Paul and Barnabas, and cast them out of their coasts, moved by erroneous devotion.

By the like error, they that call themselves Romane Catholicks (deceived by Jesuicall doctrine) persecute the true Catholicks that constantly hold all necessary saving doctrine grounded on the holy Scriptures, and universally received in the Primitive Church (as the Protestants do) and refuse onely the corrupt novell doctrines brought in by later Popes, and submission to their government: thole they persecute, and seek by all means, even by treasons, insurrections, and murders of Princes, and massacres of

of people, utterly to root out, and think such courses not only lawfull but meritorious, and that they are bound in conscience to practise them, especially upon their Popes excommunications. A conceit and doctrine strange and monstrous, never heard of in the Church of God, of a thousand yeares after Christian religions first planting, and untill Satan was * loosed and permitted to deceive the nations. Then Pope Gregory the seventh began first to depose Princes, embroiling the Christian world with unchristian wares, kindling that fire which hath been kept burning by many succeeding Popes, and is still kept alive, blown continually with the breath of Jesuites, and other the Popes Incendiaries.

But the weapons of the first best Christians, even against persecuting tyrants, were patience and prayers, not treasons, murders, rebellions. We reade in Scriptures of wicked Princes reproofed by the Prophets, but neither deprived of their state, nor subjects animated to rebell, nor fortelers to invade. And if any Christian Prince were excommunicated, that made him not in worse state then a Heathen (with losse of his goods, government, or life) but * *sicut Esau*, sequestred from the blessing of the Church and Sacraments onely. The ancient Churches censures never proceeded further.

* Revel.20.2,
3,7,8.
Greg. 7. for-
merly called
Hildebrand,
by many.
Hebrani, #
one that
brought this
wilde-fire
from hell
into the
Church, for
from heaven
it could not
come.

James 3.13.
a wisdom
earthly, sensuall, devilish: *edificat*
ad Gehenna. This
Gregory was
the first Pope
that depo-
sed any Prin-
ces, &c. as
saith old *Fri-*
singensis, &
late *Onu-*
phrius. See
Cade Juili-
fication of
our Church,
pag. 42,43.
& pag. 46,
& seq. &
lib.2. pag. 64.
& seq.

* Matt. 18.17.

For this point
reade the B.
of Rochester
despiss. Par-
te, cap. 8.
who citeth
many au-
thours.
B. Whites re-
ply to Filiers
answerc, pag.

577.

But, howsoever that late unchristian do-
ctrine is still maintained in the books of a
great number of the Popes flatterers, that are
maintained by him in wealth and dignitie: yet
a great number also even of the learnedest
Divines of the Church of Rome hold the
contrary, and write books in confutation
thereof; confessing plainly, that the Pope (by
vertue of his office) hath not any power or
authoritie to depose Princes, or dispose of
their Crowns or lives, for any cause, crime,
or good whatsoever.

Whereupon most of our English Romane
Catholicks have (contrary to the Popes
briefs, Cardinall Bellarmines letters, and
other Romish Rabbines persuasions) taken
the oath of allegiance, and thereby insinuate
a reall confession (in this main point) that
the Pope, Cardinals, Conclave, Counsellers,
and greatest Doctors of that Church, may
erre, and leade them into damnable sinne, and
therein may and ought to be disobeyed. And
since the infallibility of that Pope and
Church hath been the greatest (if not the
only) ground of holding them in many er-
rors, without searching into them: that
ground being now acknowledged to be mis-
sound, there is great hope of their coming to
us in other points of difference (as they have
done in some already) if we be not averse
and hinder it by our dissensions at home. Oh
that

that we could recover that blessed unity of doctrine and good life of that one holy, primitive, ancient, Catholick Church!

Yet observe another malice and policy of Satan: if he cannot make us swallow these Camels, he will endeavour to make us strain at Gnats, and in hatred of the Papists large Conscience and grosse sinnes, to make our Conscience too strait, and stick at things indifferent, as Caps, Surplesse, kneeling at Communions, Crossing the childe after he is baptiz'd, and such like rites or ceremonies. Our people, by the blessing of God, hold the substance of saving religion entirely: we do not teare and wound Christs body, we onely strive about his garments. My desire is to take up this strife, and to keep that seamlesse coat unrent, because I see our adversaries (passing over their own great ones) make themselves sport at our petty dissensions. To stop their mouthes therefore, and satisfie our otherwise good Christian brethren, whose Consciences are afraid to receive these Ceremonies, give me leave to impart unto you my meditations touching this point: which I shall do the plainliest and briefliest, by answering a few questions.

Quest. 1. *Doth erring Conscience bind?*

Answer. It doth bind; so that he that doth against it, sinneth: Because whatsoever the Conscience dictates, it dictates *sub ratione*

Some Protestants too
nike Conscience
against
Church-ceremo-
nies.

voluntatis *Dei*, as it informs us of Gods will, and so it hath in it self the force of the Divine will, and is in stead of God unto us, as Gods Lieger Ambassador, to shew us our duty, and call upon us to do it: therefore as long as we understand & acknowledge it to be so, it blindes us unto obedience as unto God. To do therefore that which thy Conscience saith is unlawfull (or while thou doubtest it is unlawfull) is to incurre damnation, Rom. 14. 15. *He that doubteth, is damned if he do it, because he doth it not of faith: for whatsoever is not of faith, is sinne.* Though it be clean in it self, yet to thee it is unclean, if thou thinkest it so, as Saint Paul saith there, vers. 14. *He that doth against his Conscience, doth against the will of God, quoniam non misericorditer & veritatem formaliter & interpretative, though not in matter and truely, yet in form and by interpretation; because he doth that which he thinks is against Gods will.* And this is reduced to the lack of the fear of God, to venture to do that which thou judgest God hath forbidden, and so hath written in thy Conscience, which must be Gods witness with thee, or against thee, and whereby thou must be judged.

Quest. 2. *May a Christian Prince urge his subjects to observe such ceremonies in Gods service, as he knows to be lawfull, though some subjects think them unlawfull, or doubt of their lawfulness?*

See Ames de
conscienc. lib. 1.
cap. 3. n. 13.
& cap. 4. n. 6.
& Rob. Sandersons ser.
upon Rom.
3. 8.

Cicer. Offic.
lib. 1. *Bene
precipiunt,
qui vetant
quicquam age-
re, quod dubi-
bitas aquum
sit an ini-
quum: equitas
lucet ipsa per-
se, dubitatio
egitationem
significat in-
juria.*

I must answer this question, by first laying some grounds thereof in a few Propositions.

1. It is absolutely necessary that in performing the outward works of Religion, some outward rites and ceremonies be observed. For, people cannot meet together, Gods service cannot be performed, Religion it self (whether true or false) cannot possibly subsist or continue, without times, places, orders, customes, words and actions prescribed and observed: as Saint Augustine urgeth, *Tom. 6. Contra Faustum, lib. 19. cap. 11. & seq.*

2. The same ceremonies in particular are not prescribed in Scripture for all Churches.

The substance of Religion must be the same in all places; ceremonies may varie: as S. Augustine and S. Ambrose joyantly teach. *Aug. epist. 118.*

For one manner of discipline may fit a free citie, another a large kingdome: one in peace, another in persecution: one under heathen kings, another under Christian: one in a Church newly planted, another in the settled State. Our Saviour instituted the Communion in a chamber, and after supper; we in our settled Church celebrate it in Temples, and in the morning: for Christs Apostles and the faithful in their time celebrated it in private houses, and any time of day.

In the spring of the Church the *fruits of love* were of good use, which S. Paul in short time

C 3 found

33. 34. 35. 36. 37. 38. 39. 40.

See Calv. Inst. lib. 4. cap. 10. Sec. 14. & 30. D. Burges Answ. pag. 81. & seq.

See D. Burges Answ. pag. 8. & seq. & pag. 75. & seq.

Luke 24. 30.
31, 33, 35.
Act. 2. 46.
1. Cor. 11.
21, 22.
1. Cor. 11. 19.

See my Justif.
or Counter-
charm, pag.
209, 210,
211.

1. Cor. 14. 40.
¶ vers. 26.
Calv. Inst. lib.
4. cap. 10. sect.
30.
D. Burges
pag. 75. ¶
seq.

found fit to be abrogated. Threefold dippings in Baptisme, standing (not kneeling) at prayers betwixt Easter and Whitsuntide, and many other things used by the Ancients, are now generally left off. So that

3. Particular Churches are left to their own wisdome, to choose such ceremonies as may best fit them, observing S. Pauls generall Canons. Let all things be done decently, and in order: and, Let all things be done unto edifying.

Since, beside the internall substance of religion, some outward things must of necessitie be done in the publick assemblies of the Church (which we call ceremonies) how those must be done, and to what end, S. Paul here prescribeth: the manner, *orderly*, without confusion; *decently* or *comely*, for reverence; the end, for edification, to stirre up the assemblies mindes, the better to consider of the holy mysteries, and embrace the inward vertues. One of the notes which *Gregorius de Valentia* makes of the Church, is, That it is the most orderly societie in the world.

Many mislike our Church-rites, because nowhere commanded in Scripture. I answer, No more are those which they like. Is the Cap and Surplesse no where commanded? no more is the nightcap, nor black cloke or gown. Is kneeling no where commanded at Communions? no more is sitting, nor standing: and so of the rest. But where are any of these forbidden

bidden in Scripture? If neither commanded nor forbidden, and yet some decent ornaments and gestures commanded in generall: then the particulars are left to the wisdome of the Church, to choose either this or that. Hereupon we finde that

4. In severall particular Churches, the rites have been severall and different, and not censurable by other Churches.

Because the severall Churches made choice of such orders as in their own judgement agreed best with S. Pauls canons of Order, Decencie, and Edification in their times and countreys. The Queen (anembleme of the Church) was not onely glorious within, (by holy and heavenly doctrine) but without also, standing in a vesture of gold, wrought about with divers colours, that is, divers comely orders and ceremonies, as S. Augustine interprets them, *Epist. 85.* towards the end.

Psal. 45.

Now the judgement of some particulars, may not prejudice or censure others, because the opinions and reasons of men are often different upon one and the same point, and each one abounds in his own sense: as, for the gesture in receiving the holy Communion, some condemne kneeling, as Popish and superstitious: others condemne standing, as Jewish and irreligious: others condemne sitting, as an irreverent and unmannerly gesture to receive so heavenly a blessing.

But

Aug. epist. 86.
in fine, & e-
pist. 118. pa-
lo post initia-
num.

But the determination of this point I will shew you in the words of two ancient grave learned Fathers, Saint Augustine, and Saint Ambrose. Saint Augustine in his 86 epistle, and again in the 118 epistle, writes, how his mother Monica being with him at Millain, was much troubled in minde because there they fasted not on saturdayes, as in her countrey they did; and that, to satisfie her the better, he asked Saint Ambrose his advice: who answered, I can give you no better advice, then to do as I do: When I am at Rome, I fast on saturdayes; when here at home, I fast not: *Sic etiam tu, ad quam forte Ecclesiam ve-
neris, ejus morem serva, si cuiquam non vis esse
scandalo, nec quenquam tibi: Do you so also; to
what Church soever you come, observe the custome
thereof, if you will not offend any, nor have any
offend you.* This satisfied his mother: and himself often repeating it in his books counted it as an Oracle come from heaven. Here we see even in cities of the same countrey of Italy, there were severall customes and ceremonies: and Millain was no more bound to the orders of Rome, then Rome to those of Millain: which I wish all good men to consider well, and to rest satisfied in these things with the judgement of these two great lights of the Church, Ambrose and Augustine; and all good women, with Monica, not to be of those mens mindes, *Qui, nisi quod ipsi fa-
ciunt,*

Aug. ibid.

ciunt, nihil redditum existimant, that think nothing right but what themselves do. Saint Augustine saith there determinately, *Totum hoc genus rerum liberas habet observationes: Nec discipline ulla est in his melior gravis prudenterque Christiano, quam ut comodo agat, quo agere viderit Ecclesiam, ad quamcumque foris devenerit: The observation of all the sorts of these things is free, and at liberty: neither can there be any better rule for a grave and wise Christian, than to do as he seeth that Church do, to which he chanceth to come.* And he concludes his 86. epistle thus, *Si consilio meo libenter acci-
escis, Episcopo tuo in hac re noli resistere; & quod
facis ipse, sine illo scrupulo vel disceptatione se-
tare: If you be willing to rest upon my counsel,
do not resist your Bishop in this matter, but what
he doth, follow you, without scruple or ar-
guing.*

5. In Nationall Churches, or whole Christian Kingdomes, who shall be judge to set down and impose what is decent, orderly, and fit for edification? Shall private men? That may not be; for their opinions are various: and then in severall congregations we should have severall ceremonys and fashions, one crossing and condemning another, with much disquietnesse and offence, *Quot capita, tot schismata* (saith Saint Hierom) endlessse distraction and confusion.

If no private men, then we must conclude,

D

The

Epist. 118.
Greg. Epist.
lib. 1. cap. 41.
In una fide
nihil officia
sanctae Ecclesie
consuetudo
diversa.

Constitutio

Reade Socr-
tes eccl. hist.
lib. 5. cap. 22.
& Sozomen.
lib. 7. cap. 19.

The King (or chief goverour of the whole nationall Church) must be the supreme judge, and none other; and that for two reasons.

1. He onely hath power to gather together the most godly, wise, and learned men in the whole kingdome, and (if need be) to have the advice and judgement of the best learned in other nations, by whose grave counsels he may with great maturitie of judgement set down orders fittest for the whole nationall Church.

2. He onely hath power to impose them upon all congregations within his dominions, for unitie and uniformitie, and to inflict punishment upon the offenders: for, *Lex sine coartione nulla est*; To make a law, and not compell men to keep it, (and so let every man still do what he list) is to no purpose.

Conclusion

Therefore the conclusive answer to this second question is, *A Christian Prince may, yea and ought to impose upon his subjects such ceremonies in Gods publick service, as he knows to be lawfull and convenient for order, decency, and edification, and compell men to observethem, for the preservation of unitie, uniformitie and peace of the Church in his dominions.* And

6. They that resist such Magistrates in such things, do grievously sinne against God. They resist the ordinance of God (saith S. Paul, Rom. 13. 2.) and procure to themselves damnation. And (yess. 5.) *He must needs be subject, not onely*

only for ^a wrath, but also for ^b Conscience sake.

^a Necessitate
externa.

^b Necessitate
internā.

Quest. 3. What is then to be done, when thy Prince (Gods deputy, and in Gods stead) commands thee, and thy Conscience (Gods deputy also, and in Gods stead) forbids thee the same? since in obeying thy Prince, thou finnest against thy Conscience; in obeying thy Conscience, thou finnest against thy Prince; in both against God, because they both have their authoritie from God to command thee, and to binde thee under pain of damnation, not to offend.

The answer then to this third question is, *The Conscience must be reformed*. For otherwise, here is a labyrinth so inclosing the poore soul, that as long as the Conscience continueth in this error, it is unpossible to come out without sinne. Therefore I wish that all good means may be used to avoid sinne and damnation.

On the Magistrates part, I wish (with many other good men) these cautions to be observed: and I finde they have been well observed.

Mr. Slater in
Rom. 2.
Mr. Masons
serm. at Nor-
wich, &c.
pag. 70.

1. That great care be taken for amending the Law-book of Conscience; that is, for better information of the erring, and resolution of the *doubting* Conscience. As Ezra gathered all the people together (Nehem. 8. 1, 3.) read the law unto them, and he with

2. Chron. 17.
7, 8, 9, and
Chap. 19. 4.
Vide *Annales*
Elisabethae,
pag. 26. edit.
Lond. Batav.
anno 1625.

others made the people to understand it (vers. 7, 8.) and in the chapters following they all made a covenant of obedience to the Lord. This order also took Jehoshaphat, 2. Chron. 17. and 19. So did the Protestants in reforming the abuses crept into the Church. Our Queen Elizabeth, of blessed memory, first caused the people to be taught and rightly informed throughout the land, and after that established the reformation.

2. That the scrupulous be not too hardly dealt withall upon any sudden proceeding: for they sinne not willingly, but of a pious humilitie and fearfulness to offend God, and therefore are much to be pitied, and better instructed.

3. That compulsion or punishment be not hastened so long as there appeares a desire and godly endeavour to be better informed. But

4. These things being first well performed, first sufficient information offered, secondly a tender usage of the parties, and thirdly a convenient time given to settle the Conscience; men not yeelding may be accounted refractorie and obstinate, rather then tender-conscienced: they seem not now to be *errones* but *turbones*, contumacious troublers and

Aquis. in
Ep. ad Rom.
cap. 14. lett. 2.
To avoid
scandal of
little ones, a man must deferre the use of things lawfull, till a reason may be
rendred to remove the scandal: but if the scandal still remain after the reason
rendred, it seems not to proceed from ignorance or infirmitie, but of malice, and
so belongs to the scandal of Pharisees. See *Masius serm. pag. 56. & Zanchius de*
redempt. cap. 17. fol. 493.

disquieters of the peace, unitie, uniformitie, and happinesse of the Church, which Christian Kings are bound in Conscience to preserve: and as they have in love used all good means to win the humble, so now in justice they must punish the disorderly, to preserve unitie. I dare not say (as S. Augustino said of unitie in sound doctrine, *Per eam unitas quam unitas*: but, in our discipline, I may boldly say with our laws, *Meret unius potius quam unitas*. For, continuance in error through wilfull neglect of the means of better information, is censurable of obstinacy, and disobedience both to God and the Prince.

On the peoples part, I wish these things to be seriously considered.

First, since it hath pleased Almighty God to give us wise, religious, and gracious Princes, nursing Fathers and Mothers to his Church, who have already banished the intolerable tyrannic, corruptions and abuses crept into the Church, restored us to free libertie of Conscience, and peace of pure religion, and by good laws, officers, and other provident and potent means protected and preserved it and us: We the subjects should take this for a benefit inestimable, not abuse it to the liberty of new opinions, or to the loosenesse and dissolution of publick government; but to be most thankfull to our

Mr. Slater is
Rom. 13.

Princes for it, give them all possible content, and yeeld our selves more willing and ready to all civill burdens.

See B. Jewels
Apologetie,
edit. London.
1591. pag.
170.

Secondly, that these constitutions were first and chiefly directed to those true necessary ends prescribed by S. Paul, *Order, Decencie, and Edification*: and secondarily (with respect to former ages, and the present state of neighbour nations) to the greatest grace and honour of our Church, in that (beside the inward substance of doctrine) they make the very outward face of our Church as like as may be to the most ancient and purest Churches, which yeelded so many thousand Martyrs for the testimony of the truth in their times, and lately also in Queen Maries time a number more, living and dying in the liking or practise of them. And thirdly they tend to the stopping of the mouthes of our clamorous adversaries, which charge us with continual newfanglednesse, and utter dislike of the fashions of the most ancient glorious Primitive Church.

This is shew-
ed plentifully
in the Ap-
pendix here-
unto an-
nexed.

Thirdly, that our ceremonies are confessed by the most excellent Divines of former reformed Churches to be no way unlawful or forbidden by the word of God, either in direct words, or by necessary consequences. Neither are they imposed as things absolutely necessary to salvation, or as parts of Gods proper worship, but as things merely

in their own nature indifferent: Nor as things in themselves binding the Conscience, further then as they are commanded by the Magistrate: Neither commanded by the Magistrate as things perpetually necessary, but to be altered or abrogated by the wisdome of the governours, as may best fit their times and nations. And they have been so ordinarily used without scruple of Conscience, by the most godly both ancient and later Martyrs, who never suspected any Heathenisme, Judaisme, Papisme, or Superstition to be nourished by them.

Lastly, let it not be passed over without due thankfulness to God, and great joy to our hearts, that our Church continuing in the use of these ceremonies hath been continually blessed with such constant peace, prosperitie, happiness, and honour, as no other reformed Churches have ever yet attained unto. Therefore, let not us be led with a spirit of contradiction, or singularitie, but think humbly of our selves, reverently of our rulers, and of the godly learned, and have alwayes a desire to be rightly informed, and meeknesse of minde to yeeld to the truth, when it is once made evident, and having alwayes one eye fixed upon the nature of things indifferent (and therefore lawfull) and the other upon the duty of a subject to his soveraigne (and therefore necessary.)

Generally,

Generally, (to conclude this whole part) here is 1. A necessity of much hearing and reading of the word of God, for the right information of our Conscience, and storing our naturall Law-book with supernaturall principles and directions both for faith and life: and consequently, here is

2. A necessity of learned, diligent, and conscientiable preachers, not onely to imprint true rules in the books of mens Consciences, but also to stirre and rouze them up to look into and carefully to reade their book, against the spirituall lethargie, sleepinesse, dulnesse, and lothnesse which either custome of sinne, love of the world, fashions of men, or policy of the Devil, brings upon them. And herein we are greatly to magnifie our gracious God, who hath furnished our Church with abundance of able and diligent preachers, young and old. In the youngest sort, our young Samuels, young Daniels, young Timothies, I do much reverence Gods gifts and graces: but withall I heartily desire them advisedly to reade, and diligently to practise the profitable directions of our Gracious Princes, the Defenders of our faith, our late learned and judicious King JAMES, and the inheritour of his fathers piety as well as of his kingdomes, our present King CHARLES: who finding unexpected increase of Papisme, Anabaptisme, and other Sects, in this cleare light of the Gospel,

See K. James his letters to the Archb. and the Archb. letters to other Bishops anno 1612: and K. Charles his proclamation and letters to the Archbith. in his two first yeares: the copies may be had in every Registers office, by order.

Gospel, and in this plenty of Preaching, thought good (by their Proclamations and letters to our Bishops) to give to all preachers, and specially to the younger sort, directions (yet no other in substance, then S. Paul gave to young Timothy) how to behave themselves more profitably in their teaching, then formerly some of them had done. The chiefest directions were these. 1. To forbear all deep, needless and endless questions, too hard for the peoples capacitie, and tending rather to strife then edification, as Saint Paul doth, 1. Tim. 1. 4. and 6. 4, 5, 20. and 2. Tim. 2. 16, 23. 2. To continue in the doctrine already established (and for the essence, substance, effect, or naturall inference, comprehended in the Articles of the yeare 1562, the Homilies, and the two Catechismes, the lesser and the greater) by which doctrine, superstition, idolatry, and heresie was driven out, and this blessed reformation happily settled in our Church: and thus Saint Paul did also, 1. Tim. 1. 3. 2. Tim. 1. 13. and 3. 14. like that of the Galat. 1. 6, 7, 8, 9. 3. To use diligent Catechizing in the afternoons, and to confine all their teaching to those two speciall heads of true faith and good life, as S. Paul doth, 2. Tim. 1. 13. 1. Tim. 4. 5, and 2. Tim. 22, 24, 25.

These directions of our Princes, and Canons of Saint Paul (commended unto us both

1. Tim. 1. 5,
 6, 19 and 3. 9.
 Heb. 10. 22.
 and 13. 18.
 Eph. 4. 14.
 Matt. 5. 8.
 Tit. 1. 15.
 2. Tim. 2. 22.
 Rom. 13. 18.
 Matt. 5. 9.
 * Acts 23. 1.
 and 24. 16.
 2. Cor. 1. 12.

Matt. 13. 52.
 5. Cor. 14.
 34, 35.
 Eph. 6. 4.
 as. Abraham
 did, Gen. 18.
 19. and Jo-
 shuah, Josh.
 24. 15. and
 David, Psl.
 101. 2, 6, 7.
 1. 2. Joh. 4. 1.
 2. Tim. 3. 5, 6.
 Matt. 23. 15.
 1. Thes. 5.
 20, 21.
 * Acts 17. 11.

by Regall and Apostolicall authoritie) I wish
 may be throughly observed by us all: aiming
 above all things at the sound and profitable
 informing and exciting of our peoples Con-
 sciences in all saving truth and Christian du-
 ties, as the chief ^a end of all our preaching,
 whereby we shall by Gods blessing make the
 Church ^b firm in faith, ^c pure in heart, ^d peace-
 able in life, and ^e precious in the eyes of God
 and men.

Thirdly, here is a necessity also that the hear-
 ers be well catechized in the grounds of Re-
 ligion, gathered out of plain places of the
 Scriptures, and write in their Conscience all
 the fundamental points and necessary do-
 trines of Religion, by hearing, reading, ob-
 serving; and learn to draw out of them good
 uses for practise and guide of their lives, as
 a good Scribe well instructed to the king-
 dome of heaven, or a good housholder, that
 for all uses can bring out of his treasury things
 new and old: that they may be able, not one-
 ly to instruct their families at home (their
 wives, their ^h children, and ⁱ servants) but also to ^k try the spirits of teachers whether they
 be of God; not to ^l despise prophesying (or preach-
 ing) but to prove all things, and hold fast that
 which is good, (for that precept was not gi-
 ven onely to Pastours and Doctours, but to
 the whole Church of the Theffalonians,
 1. Theff. 1. 1.) as the ^m Bereans tryed the do-
 ctrine

ctrine of Paul and Silas; They received the word with all readinesse of minde, but they searched the Scriptures dayly, whether these things were so: As our Saviour biddeth, ⁿ Search the Scriptures, Try the spirits, ^o Beware of false prophets, and of the ^p leaven of the Pharisees and Sadduces.

Fourthly, a necessarie also of some ancient learned men, and long students, such as have read the ancient Fathers, and Ecclesiastical histories, to shew the rites and ceremonies (beside the doctrine) of the ancient Primitive Church in the best and purest times. You may heare with much profit and comfort all Preachers, even the youngest in their freshest wits, memory, and strength, for points of salvation, taught in the holy Scriptures, within their reading, and compasse of studie: but for rites and ceremonies trust onely the graver and well-read Divines, which have searched Antiquity; that our Church-rites may come as neare the purest and ancientest Church as may be, without any affectation of noveltie.

Hitherto I have spoken of the first part of my text, The Law-book of Conscience, with the properties, causes, uses, manifold deprivations, and necessary reparations thereof. Now I proceed to the second part, *The Chronicle of Conscience.*

ⁿ John 5.39.
^o Matt. 7.15.
^p Matt. 16.6.
22.

Chronicles
of the 20.
lives.

II. PART.

Their Conscience also bearing witness.

AS formerly witness to the truth and equity of the Law-book, and thereby exciting us to the work thereof: so now a witness to God and to our hearts whether we perform the Law or not.

Doctrine.

For, Conscience preserveth a memoriall of all a mans actions.

It is not a dead but a living book annexed to the soul, and as it hath in one part the rules to guide our life, so it writes in another part the course of our life, and is (as I said before) Gods Lieger Ambassadour, both to put man in minde of his duty, and also to observe what he doth: and (whether a man look on his Law-book or not, whether he minde his duty or not) Conscience sits silent and close in a corner of his heart (like a Register in his office) continually noting and writing the mans courses, plots, devices, with all their materiall circumstances, how they swerve or agree with the instructions set down in the Law-book, without any partisanship, as Gods true and faufull witnesser; and this is Saint Chrysostomes Codex, *in quo quotidiane peccata conscribuntur*, A book wherein our dayly sinnes are written.

The Conscience is an individuall (or inseparable) companion of a mans soule: it walks (though invisibly) in the same gardens with him,

Chrysostom.
on Psal. 50.
homil. 2.

II. PART.

him, sits at the same table, lies in the same bed. Many men are unmarried, but none lives single: they may walk, speak, and think without other companions, but never without their Conscience, that is still partaker of all their counsels: that not onely heares and sees, but writes down and records (as in a Chronicle) all things done, said or thought.

By this Chronicle of our lives, we may finde written (whether we minded it or no, while it was in writing) undeniable records testifying whether we did this or that, or whether we did it not: as in fine, David willingly forgot, hid, and covered his grievous sinnes, thinking they should never come to light: but after nine moneths Nathan opened his Conscience, and compelled him to confess it. So it was with Judas. So the Conscience of Josephs brethren was not minded by them, till their affliction in Egypt made them look into it, and then they saw their crueltie to their brother written in large letters, and convicting them of fine. So of our innocency, Davids Conscience shewed him he had not conspired against Saul. Samuel could boldly say, *Whose ox have I taken? or whose ass have I taken? whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe?* Moses could say of Korah, Dathan, Abiram, and their companies, *I have not taken an ass*

2. Sam. 12.

13.

Matt. 27.3,4.

Gen. 42.21,

22.

1. Sam. 24.11.

1. Sam. 12.3.

Num. 16.15.

Use 1.

1.Sam. 25.37.

from them, neither have I hurt any of them.

Let no man sinne then, in hope to be hid for lack of witnesses. He may blinde the world, but neither God nor his own Conscience: he carries (*mille testes*) a thousand witnesses in his own bosome, or one as strong as a thousand, which will testifie his own secretest sinnes to his own sorrow and shame, when God cites it. While traitours think their practises remain covered and unknown, they are somewhat hearty to denie: but when their own letters or other accusers privy to their facts are produced against them into the open light, then their hearts (like Nabals) die within them. Or as a murderer having left two men for dead, and being afterward apprehended for suspicion, and stoutly denying all, now when he sees one of them brought in alive, able to see him and to speak, then he cries out, *Alas! art thou alive?* then I am undone: so a wicked man would deny all; but when God brings forth his living Conscience to accuse him, then he is stricken dumbe, and findes he is undone. I reade of a Philosopher, that hearing his creditour was dead, kept the money (which he had borrowed without witnessses) a night or two: but after some strugling with his Conscience, he carried it to his Executour, saying, *Mibi vivit, qui aliis mortuus est.* *He is alive to me, though he be dead to others.* Oh offend not thy Conscience,

ence, which alwayes watcheth thee, and writes up thine own sinne and shame against thee. *Turpe quid ansuris te sine teste time.*

O Ahab! how cunningly and closely contrivest and conveyest thou thy mischievous practises against a poore innocent! Will not a palace, a kingdome content thee, where thou maist live in love, in honour, in wealth, and pleasure; but thou must have Naboths vineyard too? and to get it, rush headlong into such damnable courses, as to counterfeit a Religious fast, making a shew of Devotion a cloke to cover an odious sinne, (which is the height of impietie) and to suborn false witnesses to accuse an innocent; corrupt the Judges, under colour of law, to condemn him; to take away his livelyhood, and withall his good name, and the pitie and compassion of his neighbours and beholders (which is the height of Tyrannie;) yea worse, (if any thing can be worse) then stoning him to death and depriving himself and his children of inheritance and life? And doth not thy Conscience check thee for all this? Surely Conscience had written it up: but he minded it not for joy of his fine contrived excheat, till coming from taking possession he met the Prophet Elias, to whom he said, *Hast thou found me, O mine enemie?* Why his enemie? Oh his Conscience now accused him of his wickednesse, which had made both God and good men his

1. Kings 21.

1. Kings 21.
20.

his enemies: and now at last he found (in stead of magnifying his house, and establishing his posteritie) what an evil covetousnesse he had coveted to his own house, what a vengeance he brought upon himself and his posteritie.

Oh Absalom! how well mightest thou flou-
rish, if the favour of a King, the love of a
kingdome, the beauty of thy person, wealth,
honour, and pleasure, with any moderation,
would content thee! But thou art sick of the
Father, and ambition carries thee headlong
into treasonable courses and untimely death.
Thou colourest thy foul practises with fair
pretences, hiding thy intents from the abu-
sed people, while thine own end is hid from
thy self. God sees all, thy Conscience writes
all, while thou needlesly and heedlessly run-
nest a full careere to thine own destruction.

And thou David, from the shepherds
staffe raised to the Kings sceptre, and now
settled in thy kingdome in great wealth,
peace, honour, and prosperitie; wilt thou
now forget thy self so farre, that thine own
hundred sheep will not satisfie thee, but thou
must take thy neighbours onely ew that
lies in his bosome? wilt thou commit so
foul an act? and yet a fouler, to murder
the right innocent owner? and to do it the
clostelier, wilt thou betray the Lords guilt-
lesse army into the enemies hand, and cause
his name to be blasphemed among the hea-
then?

See 2. Sam.
12. and the
chapters fol-
lowing.

then? and wilt thou hereby draw plagues upon thee and thine, and cut off thy prosperitie when thou needest not? and doth thy Conscience all this while sleep, and will never awake? No, no; thy Conscience is writing all the while a chronicle of all thy doings: and after nine moneths, when the childe is born, Nathaa will open thy book, and make thee reade thine own sinne, which will cost thee many teares, and much heart-grief, and many afflictions from thine own subjects, from thine own children, all thy life long after.

For our innocencie and good works, we need not hunt for eye-witnesse to cleare and to cheere us: Conscience alone giveth sufficient comfortable testimony. A cleare Conscience is a brazen wall, to keep off all the darts of sinne or shame which ill tongues can throw against us. He that is of sound life, and free from ill-doing, hath his heaven within him, and may say with S. Paul (2. Cor. 1. 12.) *Our rejoicing is this, the testimony of our Conscience, that in simplicitie and godly sinceritie, not with fleshly wisdome, but by the grace of God, we have had our conversation in the world, and more abundantly to you-wards.* In midst of slanders and uncharitable surmises of malicious men, comfort thy self with the witnesse of thy sinceritie and innocentie, as S. Paul did there: and Acts 23. 1. *Men and brethren, I have lived in all good Conscience*

Use 2.

*Hic manus a-
benus esto,
Nil consire
sibi, nullus pal-
lescere culpa,
Horat.
Integer vita,
seculisq; pu-
rus, non eget
Manni facu-
lis, nec arcu,
&c. Idem.*

ence before God unto this day. And Acts 24. 16. *Herein I do exercise my self, to have alwayes a Conscience void of offence towards God and towards men: and neare his death (2. Tlm. 4. 6.) Now (said he) I am ready to be offered, and the time of my departure is at hand: I have fought a good fight, I have finished my course, I have kept the faith: benceforthe there is laid up for me the crown of righteousness, &c.*

Use 3.

Our Conscience also will witness, whether in doing good works we serve God, or our selves: that is, whether we do the works of our vocation with true sinceritie and simplicitie of heart, and observing all due circumstances, referring all to the true ends, Gods glory chiefly, and secondly our own salvation, comfort and profit, and the good of others, without hurt or wrong to any: which if we do, our Conscience will assure us, we are guided by Gods Spirit, are in Gods favour, have received the earnest of our inheritance, the Spirit of adoption, although we feel still imperfections in our selves, as S. Paul did, Rom. 7. 21, &c. or whether we do our good works in hypocritic, and for our own by-ends, which may be profitable to others, but neither please God nor our own Conscience soundly as they ought to do.

Thus (to apply it onely to our present meeting) Preachers may finde it written in their

2. Cor. 5. 5.
Rom. 8. 24.
1. 5. 16.
Eph. 1. 13. 14.
2. Cor. 1. 22.

their Conscience, whether their preaching hath been directed to Gods true service, for his glory, and the right information and salvation of his people; or whether to their own praise, to shew their learning, eloquence, and wit, or to please and honour their patrons, friends, and people for maintenance and preferment. I wish we all could say with S. Paul (Acts 20.26.) *I take you all so sacred this day, that I am pure from the blood of all men, and have taught you all the counsel of God;* and Acts 24.16. and 2. Cor. 1.15.

See Gibr.
Powells con-
sideration of
the ministers
supplication
to the Parlia-
ment: 1606.
pag. 11, 12.

Our Visitours and their inferiour officers may finde written in their Conscience, whether they make such a meeting as this *Mor- rum or Nummorum visitatio*, visiting to do good to the Church or to themselves. Sure I am, these offices and meetings were ordain'd for good; and the execution thereof doth much good in our Church, to see that ministers do their duties, preach true and profitable doctrine, and that diligently, live honest and unoffensive lives, and be examples of all goodness to their flocks; to see whether Church-buildings, furniture, books, vestments, and especially people be in good order. They that do all these good offices, deserve good recompence for their pains and care; their persons and offices are venerable, honourable, and exceeding profitable to the Church.

D. Boys in a
visitation
Sermon.

3

But the good performance of the best Visitours may be much hindered by corrupt or negligent under-officers, Church-wardens, Side-men, Apparitours, which are the eyes of the Visitours. I wish them to reade seriously in their **Conscience**, whether they serve God or Mammon, or God for Mammon; whether they betray not the trust committed to them, making the Visitours look through false glasses, or spectacles, to see *Omnia bene in illis*, when there is rather *Omnia male in illis*, and their seeing is better then their seeing; and so no good reformation follows, because no good information went before. I can go no further but onely advise men to look to their **Conscience**, lest they become partiall causes of the continuance of any evil in the Church, and thereby derive much of the guilt and punishment upon themselves: whereas by consonable execution of their office and trust, they may procure much good to the Church, settle true peace in their **Conscience**, and derive upon themselves many blessings from God, with love and praise from men.

But I must hasten to the third part of my Text, and hasten through it.

D. Boys,
ibid.

III. PART.

III. P A R T.

Their thoughts accusing, or excusing.

Heir discursive thoughts, by comparing these two books together (the one containing *Facta*, the other *Regulam factorum*) the Law of God, and the Chronicle of our lives, either accuse and condemne for their disagreement, or excuse and acquit for their agreement. The first book makes the *Proposition* or *Major* of a *Practicall Syllogisme*, Thus thou must do. The second book makes the *Assumption* or *Minor*, Thus thou hast done. The Conscience, with the discoursing thoughts, out of those *Premises* draws the *Conclusion*, *Ergo* thou hast done evil, or well; against the law, or according to it; and therefore art to be accused and condemned, or therefore art to be excused and acquitted. This is the *Naturale judicatorium* of Damascen; the Naturall judgement-seat of the God of nature placed in mans heart.

The Law saith, He that liveth in damnable sinne, shall die: Thy Chronicle saith, Thou liest in damnable sinne, and names it: Thy thoughts conclude, *Ergo* thou shalt die. Again,

The Law (fulfilled by the Gospel, Matth. 5.17. Rom. 3.31.) saith, He that repents and believeth in Christ, shall not die but live: Thy Chronicle saith, Thou repenteſt and believeth,

for thou bringest forth fruits of faith and repentence, &c. Thy thoughts conclude and assure thee, *Ergo thou shalt not die but live.*

The daily meditation and discoursing of these things is very acceptable to God, and profitable to us: for it works in us a right judgement of Gods wayes, *Ezek.18.25.* with due thankfulness, and heedfulness to his laws; and in our lives, humilitie, repentence, and carefulnesse; and to all others equitie, and lenitie, *Tit.3.2,3.* *Gal.6.1,2.*

Hinderances
of the Con-
science
working.

But oftentimes the Conscience seemeth to be asleep, and doth not compare these books together; it stirres not, troubles not the sinner: partly because the vehemencie of his desires to accomplish his projects of covetousnesse, ambition, or lusts of the flesh, &c. carries him on with such earnestnesse, that he mindes not his Conscience: and partly, because the devil politickly presents him with such objects and projects, as may withdraw his minde, feed his fancie, and occupie his thoughts otherwise, with meditating wholly upon the profit, pleasure, satisfaction and contentment that sinne promiseth him; and upon devising, plotting, contriving, and practising the means how to bring his purpose to passe, and how to couch ill-clase together, to keep secret, cover, and colour all to deceive the eyes of the world: that he findes no time to think on God, his benefits, nor his own dutie and danger. And part-

partly, because after the accomplishing of his sinne, he is indeed loth to look into his Conscience, lest it trouble him, and make him to forsake & repent his sinne, which he so dearly loveth, or drive him into sorrow and melancholy. So that if he feel any little prick of Conscience, he labours to smother and choak it, or withdraw his thoughts from it, by seeking pleasant company, gaming, sporting, minstrelsie, feasting, drinking, or one device or other. But (alas!) very lamentable and damnable is those mens estate, that thus turn the deaf eare to the suggestions of God or their Conscience, that withhold the truth in unrighteousnesse, and by violence hinder the working thereof in their hearts: that suffer the devil so farre to delude them, as to force their hearts to think the checks of Conscience to be nothing but fits of melancholy, and qualmes of folly, and labour to put them away by idle vanities or sinfull courses, and so cozen themselves of a great benefit of God, an especiall means of their salvation: for this breeds impenitencie in most grievous sinnes, Isa. 44. 18. yea wilfull presumption that all is well with them, Rev. 3. 17. And thus a number (by the policie of Satan, the strong man that keeps the house in peace where he is master, Luk. 11. 21.) live and die stupid and senselss either of their present sinne, or following vengeance. They putt away all thought of the evill day, glut them.

*Fatigunt
fugitivis &
cordibus suis.*

Rom. 1.18.

The mischief
of neglecting
the motions
of Consci-
ence.

themselves with all fulnesse of wealth and pleasure, Amos 6. 3,4,5,6. There are no bands in their death, Psal. 73. 4. They spend their dayes in wealth or mirth, and suddenly go down to hell: therefore they say unto God, Depart from us; we desire not the knowledge of thy wayes, Job 21. 13, 14.

The rousing
of Consci-
ence by the
Lord, happy:

By the devil,
wretched;

as in Judas.

But when God in mercy moveth a mans heart to turn his eyes to view his Conscience, as he did Davids by sending Nathan to him, 2. Sam. 12. and as Christ looked back upon Peter, Luke 22. 61. and as at S. Peters preaching the Jews were pricked at the heart, Acts 2. 37. Then a hearty and happy repentence follows to salvation.

If God vouchsafe not this to wilfull sinners, then the devil keeps his deluded captive hoodwinkt, and lulled in securitie, till he have him fast, and past all likelihood of recoverie: which when he findes, then he rouses the sleeping Conscience, opens the wofull book, and compells the wretched sinner to reade it, whether he will or not, to drive him into desperation. Thus he dealt with Cain, Ahirophel, Judas, and infinite others. Take Judas, for all. The devil put into the heart of Judas to betray his Master: and to that end, doubtlesse, he put out of his heart all care of duty and Conscience. But when he had (according to his desire) accomplished his sinne, then the devil roused his Conscience, and urged

ged him to reade his abominable deeds, he could not withdraw his thoughts from it, but might say with David (Psal. 51. 3) *My sinne is ever before me.* For what ailed Judas else: he had no disease in his body, he was able enough to trot to the Temple to the Priests and Elders, and to talk reason: his state was bettered, he had got money enough to purchase a whole field: he had got the rulers and Statesmens friendship: his fellow-disciples had lost their hearts, and hid their heads for fear of losing them too: his Master Christ was going the way of all flesh, subject to every mans hurt, no man to his, in common reason. What was there now therefore to crosse, vex, or discontent Judas? *Non potuit acerbus Conscientia stimulos & flagella perferre,* saith S. Chrysostome: nothing but this, His conscience prickt and whipt him intolerably. That was the enemy that had him now in chase, and pursued him without end or measure: he was his own tormentour, might be at peace with all men, could not with himself: he feels a worm ever gnawing him, a fire within endlesly burning him; like a man sick of a burning fever, that shifts from side to side, from bed to bed, from room to room, but findes no ease, for he carries within him that which scalds and torments him: or like a deere stricken with a barbed arrow, that runnes over hills and dales to runne away from his pain; but (*heret lateri he-*

*Chrysost. in
Matth. hom.
86.*

*Eauornmu-
p̄μαρθ,*

the deadly arrow sticks in his flesh, and thogs and galls him. So it is with Judas and his conscience: he can neither avoid it, nor endure it. Death it self is not so painfull or terrible as it: he ventures on death, and hangs himself to avoid it: yet thinking death to be *summum malum*, he findes it but *gradum malorum*; he thinks it an end of his miseries, but findes it an entrance into greater: one wo is past and ended with him in this world; but there follow a thousand in the other world that will never have end. Bodily diseases may be cured, or mitigated, or the sense taken away by death; sores may be helped by Chirurgie, povertie by friends, imprisonment by libertie, banishment by restoring, reproof by time: but all these (were they the best in the world, and in the highest degree) cannot cure the Conscience afflicted with sinne. Damocles sword hanging over his head ready to fall, Balchaser's hand writing on the wall, made all the musick harsh to their ears, the meats unsavourie to their taste, their attendants loosome; and all things cumbersome to their eyes: so the apprehension of present death, or due deserved vengeance seizing upon their souls, distastes all the pleasures that this world can afford. A fearful thing, when we have grievously offend-ed the supreme Judge, that we can neither pacifie him, nor flee from him! when he sends our own Conscience as his officer to arrest us, there needs

needs no other Apparitor to summon us, no Bailife to fetch us, no accuser to give evidence against us, no nor judge to condemn us, no executioner to torment us: our own Conscience will do all this alone, and that in most terrible manner. Thus Judas was continually dogged by his Conscience to death. David said, Psal. 51. 3. his sinne was ever before him. A woful thing! he could not loose off it: nay, it was ever before God also, when he said, vers. 7. *Blot out mine offences* & they stood written up before God as memorials, and as handwritings against him till blotted out. Cornelius his prayers and almes ascended up before the Lord for a memorial, so do sinnes. Alas, that we will have our sinnes written up, when we might have our prayers and good deeds written up both in our Consciences, and before God also for memorials! when we might have Angels sent (as to Cornelius) to guide, direct, protect us, and finally to carry up our souls to heaven; (as Lazarus) we will have lying and damned spirits sent (as to Ahab) to deceive, destroy, and bring us to hell! Cain cried, *My sinne is greater than can be forgotten, and whosoever shall finde me will slay me.* Ah woful! Innocent Abels blood cried from earth to heaven for vengeance on the one side: and wicked Cains conscience cried within him for vengeance on the other side: What shall the poore sinner now do?

Col. 2.14.

Act. 10.4.

Act. 10.3,4,
5,6.
Luk. 16.32.1. Kings 22.
21, 22.
Gen. 4.13.

Gen. 4.10,13

Use 1.

*Vapans con-
scientiam.*

Oh let us first take heed we sinne not against our Conscience: for every sinne is a wound unto the soul, and the continuance in sinne is a continual stabbing of the Conscience: and though some feel not these wounds, or grieve not at them presently (through the senselesse or numnesse of their choked Conscience) yet the often stabbing will breed such inward festring, corruption, and putrefaction, that when the Lord toucheth it, they will roar and gnash their teeth, or grow inconsolable, and often make away themselves as Judas did. Therefore let us be carefull to keep our conscience waking, tender, sensible, easily offend-ed with the least touch of sinne, by continuall meditation of Gods laws, and of the necessity of sanctification, and by consideration of our own frailties, and suspicion of our own inclinations: otherwise we may swallow down sinne without perceiving it; and though our Conscience stirre not now to prevent sinne, it may stirre hereafter to afflict us for it, as in Cain, Josephs brethren, David, Judas: the evil of poysons is not felt in the going down, their taste may be sweet and pleasant, but their operation afterwards deadly. Oh, if thou knewest how that flattering and amiable face of sinne, brings after it a deadly sting, punishment, and vengeance upon thee and thy posteritic, thou wouldest hate thine evil courses as hel and damnation. The providence of God

God is marvellous, but just: the just mans wa-
ter of affliction he turns into wine most com-
fortable and cordiall; the unjust mans wine he
turns into water. *Sceleris est in scelere supplici-
um.* Wickednesse becomes a scourge unto it
self: but (Psal. 37. 37.) *Mark the perfect man,
and behold the upright: for the end of that man is
peace.*

But no man is perfect and upright as he
ought to be. By Gods generall restraining
grace we may be kept from ^a outward, notori-
ous, grosse sinnes, offensive to the world: but
none ^b without sinne. If we finde our Consci-
ence accuse us, and hath written up in our
chronicle against us, not onely sinnes of infir-
mitie, but also some grosse sinnes offensive to
God and men, and to our selves: is there no re-
medie, but (with Judas) absolute desperation
and destruction? God forbid. Yes, (the Lord
be praised for his great mercie) there is this
one remedie, By sound repentance, and faith
in Jesus Christ, to get them wiped out: for
*the blood of Jesus Christ cleanseth us from all
sinne;* but not without repentance on our part,
and faith taking hold of his mercie. First let
the Conscience be soundly wounded, and truly
sorrowfull for offending God; let the sting
of sinne be throughly felt, and the wounds of
sinne searched to the botome, though it be
with much pain and grief: for to skin over a
sore before the deadly corruption be let out

G 3 and

Use 2.

^a As Noah,
Gen. 6. 9.
Job, chap. 1. 1.
Zacharie and
Elizabeth,
Luk. 1. 6.
Saul, Phil. 3. 6

^b 1. Joh. 1. 8.
Rom. 3. 23.
Gal. 3. 22.

1. Joh. 1. 7.

Matth. 11.28.

*Chrysost. in
Psal. 50. hom.
2. In codice
scripto a sime
peccata tua
spongia pe-
castorum tuo-
rum lacrymo-
rum suis :
grandis eorum
vorus.*

The martyrs bloud-shed is precious, to sinners tears. Peter after 3 denials of Christ, by bitter tears, abfletit peccatum suum & recepit pri-
flamam digni-
tatem. ibid.
a Luk. 12.61,
62.
b Psal 6.6.
and 51.

Use 3.

and cleansed, is very hurtfull and so is min-
istring of comfort to a man not repentant. Christ calls them onely that labour and are
heavy laden with the burden of their sinnes
such onely he came to ease, and heal. Onely
to the repenant faithfull the blessed promises
of the Gospel belong. They onely may get
the records of sinne cancelled, or blotted out,
as repenant David (Psal. 51.1.) prayed, ac-
cording to the multitude of thy mercies, O Lord,
blot out my transgressions: and as S. Peter com-
felled, Acts 3. 19. Repent ye, and be converted,
that your sinnes may be blotted out; out of the
book of Conscience (which pricks you, Acts
2. 37.) and out of all other Gods records
standing as memorials against you. Thus did
S. Peter, when Christ looked back upon him,
and put him in minde of his sinne; he wroth out
and wepte bitterly, *or delectit quod deflorit*, he wept
and wipt out his sinne. Thus David
washed his bed, and made it swine. And the
woman sinney (Luk. 7.38.) thereby procured
that blessed absolution, *Thy sinnes are forgiven
thee, thy faith hath saved thee, go in peace*, ver. 50. and thus: *The bloud of Jesus Christ clea-
feth us from all sinne*, 1. Joh. 1. 7.

If we have a good Conscience (either not
having sinned against it, or being cleansed from
our sinne by faith and repentence) so that in
our Conscience nothing remaineth written up
against us, happy are we: for (1. Joh. 3. 21) *If*

our heart condemne us not, then haue me confidence
to God, and whatsover we ask of God, we shall haue
it. For as dutifull children receive all ne-
cessaries which they ask of their earthly fa-
thers, so shall we of our heavenly, being his
children by adoption.

But because the heart is deceitfull above
measure, take heed you be not deceived: for
many men brag of a good Conscience, but
few men have it.

S. Bernard delivereth four sorts of Consci-
ences: two not good, two good. 1. There is a
Conscience quiet, but not good: 2. There is a
Conscience neither quiet nor good: 3. There
is a Conscience good, but not quiet: 4. There
is a Conscience both good and quiet.

1. The Conscience quiet but not good, may
be a broad or large Conscience, swallowing
down any sinne without feeling: or brawny,
feared, sensesse: or sleeping until God in mer-
cie, or the devil in policie awake it. This is not
good; it proceedes from ignorance, delight or
custome in sinne, or want of a sound faithfull
ministerie: a dangerous sicknesse, not felt, and
therefore not desiring the cure.

2. The Conscience neither quiet nor good,
is too stirring in small matters, too sensesse of
greater: such is, first, the erroneous, accusing
more for the use of a ceremonie, then for dis-
obeying the Magistrate: and secondly, the su-
perstitious, disquieting more for breaking our
fast

Rom. 8.15,
16, 17.
Math. 7.11.

Jer. 17.9.

Conscience
quiet, but not
good.
See M. Slater
upon Rom.

Conscience
neither quiet
nor good.

fast on a fish day, or omitting a few *Ave Maries*, then for drunkennes, cozening our neighbours, or for treasons, rebellions, massacres of Princes and people: but thirdly and especially the despairing conscience, which for sinne against God afflicts too grievously and endlessly, admitting no comfort of Gods mercie & Christs merits. This Conscience through the devils strong delusion, or their own despair (if so it continue) is past physick. These two are in the two extreams, the one too carelesse and fearlesse, the other too carefull and fearfull; both dangerously evil.

Conscience
good, but not
quiet.

2. Sam. 24.
10, 17.

Psal. 73. 1.
Psal. 42.
and 43.

3. The Conscience good, but not quiet, accuseth for breach of Gods law, and fills the heart with sorrows and fears, yet grieveth more at his fault then at his punishment; and therefore tends to good, and seeks for comfort. So Davids heart smote him for num-bring the people (as trusting to them rather then to God) and prayed that he might be pu-nished and they saved. This is a good Con-science, and is known by these signes. First, except in the violence of temptation, it holds the principle, *Yet God is loving unto Israel*; and, *O my soul, why art thou so disquieted within me? hope in God, for I will yet praise him, who is the health of my countenance and my God*: And he seeks to the Lord in good time for reconcilia-tion and pardon: as David, Psal. 51. 1, 8, 12. &c. And he resolves with Job, chap. 13. 15, though the

the Lord should kill him, yet to put his trust in him. Secondly, he is carefull to use the means, and hungerly hangs upon the ministerie of the word: no physician in the deadliest sicknesse more welcome, then he that declares Gods mercie to one thus afflicted: he receives him as the angel of God, even as Christ Jesus, more deare to him then his own eyes. *Oh how beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!* Thirdly, he continues in the wayes of Gods commandments usually with more strictnesse and zeal then others lesse troubled. And this Conscience is blessed with a happy successse; for such men are now in their phisick, they ^a hunger after comfort, and shall be satisfied. These ^b bruised reeds Christ will not break, nor quench this smoking flax. Into these ^c wounded and half-dead travellers, the good Samaritane will poure the oyl & wine of his mercie. These are they whom our Saviour so lovingly calls, even them that ^d labour and are heavie laden with the burden of their sinnes, to give them ease and rest. Therefore as they said to blinde Bartimeus by the way fide, *Be of good comfort, for he calleth thee*: so I may say to all afflicted consciences labouring for pardon and peace, Be of good comfort, Jesus calleth you.

4. The Conscience both good and quiet, is that which after due knowledge of his own

H sinne,

Gal.4.15.
Rom.10.15.

^a Matt.5.4,6.
^b Matt.12.20.

^c Luk.10.
30,34.

^d Matt.11.28.

• Mark 10.49

Conscience
both good
and quiet.

^fRom.3.1.
and 8.1,14,
15,16.
^gProv.15.15.
^h1.Joh.3.21.
ⁱRom.14.8.

^kRom.8.38.
^lRom.9.18.

^m1.Joh.4.17
2.Tim.4.8.
2. Cor.1.12.
ⁿLuk.12.32.
^o1.Pet.1.4.
^p1Cor.2.9.

on, et cetera

August. in
Psal.26.
Exodus.2.

sinne, repentance, faith, reconciliation, findes
and feels ^f peace with God: this is a ^g continual
feast, the Christians jewel worth all the world,
^h heaven upone earth. This ministreth comfort
and joy both in life and death: for whether we
live, we live unto the Lord; and whether we die, we
die unto the Lord: whether we live therefore, or
die, we are the Lords. ^k All things shall work to-
gether for good to us. ^l Our sufferings in this
world are not worthy to be compared to the glorie
prepared for us in the next. We have com-
fort in all judgements, even in the expectation
of the ^m great day. Our inheritance is a ⁿ king-
dom, ^o incorruptible, undefiled, immortall. ^p Eye
hath not seen, nor eare heard, neither have entered
into the heart of man, the things which God hath
prepared for them that love him. Therefore
when we have beaten our brains, and imagined
the greatest joy and felicitie what our
hearts can think; yet we may still say, This
is not it; for all a man can possibly think,
comes short of it, as S. Augustine speakeh.
Such troubled, and such quiet Conscien-
ces are both good: the one feels the Lord is
strong, the other sweet: the one in shynesse,
the other in sweetnesse runnes the wayes of
Gods commandments: the one is in the bat-
tall, the other in the victorie; the one in the
way to peace, the other in possession; the
one feeds hungerly, the other is satisfied:
both are blessed.

Now

Now to procure and preserve a good Conscience, I command unto you these means:

First, every morning before we rise, to consider (as good husbands do) what businesse we have to do that day, what company, what temptations we are to meet withall; then to look into our law-book of Conscience (or Gods word) how to garnishe our selves purely and profitably therein. This must be our ^a lamp and light, our ^b delight and counsellour, to make us wiser then our ^c enemies, ^dteachers, ^eancients, ^f wise as serpents, innocent as doves, the onely way to ^g cleanse our wayes, and make them ^h prosper. This, as David said, was the blessed mans practise ⁱ day and night. Shall the wicked ^k devise mischief upon their beds, and shall not the religious meditate upon goodness to be performed, sinne to be avoided, Conscience to be kept cleare? Shall men studie upon the Princes laws to live securely here, and not Gods people upon Gods laws to live happily for ever? God commandeth, *Thou shalt talk of my laws when thou liest down, and when thou risest up, or sittest in thy house, or walkest in the way: they shall be in thy heart, hand, forehead, posts, and gates.* Therefore let us learn and consider our dutie beforehand, and make vows to perform it, resolving never to be withdrawn from it by fear, favour, lucre, pleasure, or any earthly thing; and pray to God to give us his grace and Spirit.

Means to
procure and
preserve a
good Consci-
ence.

^a Psal. 119.

^b 105.

^c vers. 24.

^d 98.

^e 99.

^f 100.

^g Matt. 10.16.

^h Psal. 119.

ⁱ 24.

^j Job. 7.7,8.

^l Psal. 1.2.

^k Psal. 3.6.4.

Deut. 6.7,8,9

rit for constancie, heedfulness, and good successe therein.

Psal. 119.59.

Μηδὲ ὅτοι
μαλαχοῖσιν
εἰς ὅμιλον
προδέσσεις,
Πρὶν τὸν πνεύμαν
εἰς οὐρανούς
τρίβεσσον
ιστραθεῖν.
Pythag. aur.
carm.
Chrysost. in
Psal. 50. hom.
2. Antequam
veniat tibi
sommus, pro-
fer in medium
codicem, Con-
scientiam tu-
am, & remi-
nisce pecca-
tarua, si quid
in verbo, fa-
tuo, cogitati-
one peccasti.

Secondly, at night before we sleep, let us look upon our chronicle, and search in that book of our Conscience what we have said or done that day. *I thought upon my wayes* (saith David) *and turned my feet unto thy testimonies: I made haste, and delayed not to keep thy commandments.* The golden verses of Pythagoras taught naturall men, Not to admit sleep into their eyes, till they had thrice run over all they had done that day; that they might detest and amend the evil, delight in the good and continue in it. S. Chrysostome teacheth the same to Christians: *Before the approach of sleep* (saith he) *produce thy book, thy Conscience, and remember wherein thou hast offended in word, deed, or thought.* And Eusebius Emissenus saith, *Let every soul speak to it self in the secret of his heart, How have I spent this day? without sinne, without envie, backbiting, murmuring? have I profited my self, or any other by good deeds, or edification? have I not lied, sworn amisse, yeelded to my lusts, done hurt to some body? who shall restore me this day, which I have lost in vanitie, or spent in evil?* Optimus ille Trapezita (saith Climachus) *He keeps his books evenest (his layings out, and his coming in) that every night books all his receipts and expenses, and makes all straight before he sleep.* We should so search our Consciences,

sciences, and judge our selves without partialtie, that when we come before the Judge, he may say, I need not judge this man, for he hath judged himself alreadie, 1. Cor. 11.31. And as David vowed, *I will not climbe up into my bed, nor suffer mine eyes to sleep, &c. until I finde out a place for the temple of the Lord, an habitation for the mighty God of Jacob.* So let us resolve, I will not sleep till I make my body the temple of the holy Ghost; I will not rest till I have swept and cleansed it from all sinfull filthinesse, as Christ did the temple at Jerusalem: that I may sleep with a clean heart to my God, and rest confident of safetie under his protection, saying with David, *Lord, thou hast (now) put gladnesse in my heart: I will (now) lay me down in peace, and take my rest; for thou, Lord, onely makest me dwell in safety.*

Thirdly, when our seventh day, dedicated to Gods service, approacheth, as God looked back upon all his works of the six dayes, so let us look back upon ours: that if we finde all well, we may blesse God for it; if any thing still amisse, reconcile our selves to God more throughly, and use this seventh day (as it was ordained) for sanctification, for depreciation, for information, for excitation and stirring us up to all good duties, yea and for almes, and resolution of restitution for all wrongs done by us, and pardoning offences done against us.

H 3

Thus

Calo descendit Iudeo oratione. Juven.
Domine novem, novem te. Bern.
Psal. 132.3,
4.5.

1. Cor. 6.19.
Matt. 21. 12,
13.

Psal. 4.8,9.

2 Kings 5.

1. Cor. 1.28.

Thus having washed our selves seven times in the seven dayes of the week (as Naaman did seven times in Jordan, by the Prophets appointment) the leprosie of our sinnes may be cleansed away, and our Consciences (as the flesh of his bodie) become pure and tender (as of an innocent childe) to our incomparable comfort. And these things we should renew and perform most exactly in our preparation to the holy Communion, and at the beginning of the new yeare, looking back into the old, how we have served God, how he hath preserved us, and wherein we have offended, looking forward into the new, with purpose to be new creatures, as *old things are past away, and all things become new*, 2. Cor. 5. 17.

All this is as possible as it is profitable. See it exemplified in an honourable man, an exemplarie Christian, the late young Lord Harrington: (be it ever remembred, for Gods glory, his honour, and our imitation) His course was, to keep a catalogue or diarie of his sinnes against God, and every night, or the next morning to review the faults of the day past; every seventh morning or night before, to review the faults of the whole week; and at the end of every moneth, to surview the whole moneths transgression: All this, the better to know and humble himself, and renew the practise of his repentance. And the day before the receiving of the holy Communion,

This is written by a worthy Minister, Mr. Jeremy Dyke, in his Spittle dedicatore before his brothers book, entituled *The de-
ceitfulness of
Mans heart.*

munion, he alwayes humbled himself with fasting, prayer, and confession.

The Lord of heaven finde us so alwayes occupied, that at our death we may receive that blessed welcome for the well-employing of our times and talents, *Well done thou good and faithfull servant, thou hast been faithfull in little, I will make thee ruler over much: Enter into thy Masters joy.*

Matth. 25, 21.

FINIS.

